

April 1909

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1

My dear friends

It gives me joy to be with you to say the few words of welcome which, as it is, I must write & trust to go. Chairman's kind efforts. Coming early east this shadow before, we are told, & the shadows of an ~~sort of~~ peculiar importance appears somehow to these forecast your presence. In reading the Christian Year for this morning (Sabbath Monday), I was greatly reminded of you: —

"Go up & watch the new-born hill

(First trickling from its mossy bed

Straining the health-clas hills

With a bright emerald thread

Come! then her bold career forest,

What rocks she shall o'erleap or rend,

How far in Ocean's swell

Her freshening billows send?"

Just such 'bright emerald threads' are you & I, each having her own course, but all traceable to this, your mountain-home, & all drawing inspiration from the life you lead here. Perhaps there is a certain fitness ~~of things~~ <sup>in my hands here</sup> in the fact that we live among the hills & that we were placed here in the good providence of God partly in order that your alma mater should always be to you 'a green thought'.

of which you are only <sup>itself</sup> approach 2  
Perhaps this is up half. conceiving reason for coming here to confer  
from time to time. May you indeed draw life, inspiration,  
freshness, <sup>of inspiration</sup> ~~business~~, knowledge & impulses from that stream  
which you yourselves constitute with Ambleside yields your  
place to flow in.

You are indeed like mountain streams making up <sup>up</sup> ~~up~~ into  
the plains in a very <sup>definite</sup> ~~first~~ sense, because, though the mountains  
are for delight & inspiration, it is in the plains men live &  
work; you have your share (perhaps next to that of the plains)  
in producing the men & women who will do the most to affect  
our national character in the future. It is a great trust. I suppose  
we all feel drawn to work, as did Mr. Keble, among the  
poor. But, perhaps, to work among those who will in this time  
labour for the ~~poor~~ working-people on a wider & greater  
with more ample success than we could hope for, is also to  
work in a very special way for the coming of the Kingdom.

Now that Keble has suggested the Mural tone,  
it is curious how the report I get of you from time to time  
<sup>perhaps</sup> ~~denote~~ like the sort of mountain-stream qualities, if I may  
<sup>call them</sup> say so, that I have indicated. You bring life with you into  
the school room into the family, & sometimes, in walks,  
through a neighbourhood. The keen intellectual life of the  
schoolroom is exceedingly wholesome for the children &  
for you because it is a life which requires no artificial

stimulant. Delight in knowledge, delight in books, can make the children forward, <sup>in that</sup> delight. They enter upon <sup>one of the</sup> ~~perhaps~~ richest domains open to mankind. The freshness of the schoolroom vivifies the family. The books & topics of the schoolroom afford delightful talk for the luncheon table or the walk. I do not mean dreary talk about marks & places, call that is properly called 'shop' but talk about books & men & friends, about pictures & poems, in fact, the sort of impersonal conversation which is worthy of the name. Of course no life lives upon itself; daily intellectual contact is necessary to sustain our vitality. I think much of this is supplied to you in your children's studies, I am sure you feel the necessity of steady reading with us. Extract <sup>in</sup> for you commonplace books. I say I am sure, because the bright eye, intelligent countenance, the keenness ~~rather~~ <sup>of</sup> alertness you bring with you to your Conference, for example, show that you are not suffering from that depressing ailment, intellectual inanition. I am quite sure you do not hang over fire, lean up against walls, play the mischief-maker in your house by encouraging others to talk of <sup>their</sup> ~~possible~~ <sup>grievances</sup>, in fact are not tempted to any of the underhand resources of persons who have nothing to think about, <sup>so</sup> make matter for their mind either out of their own small grievance or by mischievous talk about other people, the arrangements of the house they live in, the sort



- The Sort of Thing Ambrose's Student

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A subject ~~is~~ <sup>is</sup> thinks disloyal. This constant renewal of intellectual life makes for freshness <sup>only</sup> <sup>in the schoolroom</sup> <sup>especially</sup> <sup>in the schoolroom</sup> <sup>more</sup> <sup>specially</sup> <sup>for</sup> <sup>you</sup> <sup>and</sup> <sup>them</sup>. This continual renewal in you out of door work with the children - a source of never-ceasing delight <sup>for</sup> <sup>both</sup> <sup>for</sup> <sup>you</sup> <sup>&</sup> <sup>them</sup> <sup>is</sup> <sup>a</sup> <sup>joy</sup> <sup>that</sup> <sup>never</sup> <sup>grows</sup> <sup>stale</sup> <sup>but</sup> <sup>which</sup> <sup>like</sup> <sup>the</sup> <sup>joy</sup> <sup>of</sup> <sup>intellectual</sup> <sup>life</sup> <sup>cleans</sup> <sup>on</sup> <sup>an</sup> <sup>ever</sup> <sup>in</sup> <sup>adding</sup> <sup>fuel</sup> <sup>to</sup> <sup>the</sup> <sup>flame</sup>. Each year must find us closer observers, more thorough students. I wonder <sup>do</sup> <sup>you</sup> <sup>give</sup> <sup>much</sup> <sup>attention</sup> <sup>to</sup> <sup>Lesson</sup> <sup>Refractory</sup>? One of your number has written a charming book for children on the subject which will, I hope, be published <sup>included</sup> <sup>in</sup> <sup>the</sup> <sup>school</sup> <sup>-</sup> <sup>work</sup>. And are any of you prepared to take notes for the Migration Committee<sup>†</sup> & the Ontotopical Society?

(But your delight in nature is so great that I need not know the point. It is curious how often people <sup>as</sup> <sup>write</sup> in these days of students who like walking & have nature knowledge. Our mountain peaks are pure, <sup>process</sup> <sup>is</sup> <sup>not</sup> <sup>a</sup> <sup>passive</sup> <sup>state</sup>. It depends upon upward movement, upon that power, which the natural rock does not possess, of continually <sup>itself</sup> <sup>against</sup> <sup>the</sup> <sup>inflow</sup> <sup>of</sup> <sup>earth</sup> <sup>soil</sup>. We constantly <sup>think</sup> <sup>of</sup> <sup>bad</sup> <sup>things</sup>, whether moral or physical, as 'catching', but we forget that that which is good is also 'catching' & the impact in head convey purity without consciousness or intention. For business will provide a pure atmosphere for

<sup>†</sup> See L'Unile Pointa for

the children to that. I should mean simply the purity which would not smudge the soil of reading a divorce case or a loose novel, which turns away <sup>its</sup> eyes from beholding any coarseness in tale or play; the person who has this habit of mind carries it to his pupils. He grows up with a distaste for that which is unlovely. But besides this purity, which is more or less of the flesh, there is also a spiritual purity which sees God, & also <sup>sees</sup> persons & things in a true light. I need not tell you that there is a 'common' way of looking at everything - a way of bringing everybody down to a lower level, & spoiling the character of the mind, as a room is spoiled by some vulgar ornament. Beware of the commonness which quite good & sensible people may fall into. The whole quality of our lives depends upon the point of view from which we regard circumstances & events. <sup>to give an everyday example,</sup> To bring this home before you may say that, for example, the children's examinations are intended to be a training in integrity, & implicitly that quiet way of accepting things which makes a person of fine character. Therefore when I hear that children are disappointed in not getting a question on this or that subject, or in the marks they receive, or any other of the little things, one is inclined to pass over, & am rather sorry, because I feel that the children are missing the food of a rather unusual & fine experience. It might be well if you explained our point of view to the parents of your

republic: that the examination itself affords fine lessons in conduct & that it is far more important for the children that they should not fuss about marks than that they should get the highest possible marks. I once heard of a family in which the children were allowed to make a rough copy of their answers & then a fair copy. It would have been better for those children not to have attempted the examination at all.

agreements

Search & matter as

This also belongs to darkness, which affects our way of looking at something.

1 The mountain peak has come from afar & has fathered much on the way; it gives me particular pleasure to find that social questions <sup>will</sup> occupy some of your attention during this Conference. We are living in wonderful times when people seem to me ready, as never before, to go & do the right if they can only see what is the right. Specially are we engaged in a crusade to do this, not the comb when in the body of Christ was laid, but that very body itself in the power & afflicted for whom He died. It behoves us all, & behoves us especially, who are engaged in education, to keep our eyes open upon the social movements that are going on about us; & boundless joy in The Child's Aid, & not only to look about but to ponder such questions as those of Unemployment, Workmen's Insurance, Continuation Schools, the United Service League, the various fields of help & service, more than all (for under this we are especially commended)

Small Holdings, Empowerment, Movement, Homer's Suffrage.



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which  
we might  
very well  
'smuggle'  
by private  
channels  
definitely help

we are not able to suggest a settlement of our  
missionary work. It is not quite easy to make ourselves at home  
in questions of vital concern to the Nation. Two dangers beset  
us. In the first place the air is full of facts, some of the most  
part of fact without knowledge; the person who let himself  
be ~~dominated~~ dominated by a fact, whether in politics,  
religion or health, loses value; his opinions are discounted &  
his principles are not trusted because the fact of taking up  
a fact <sup>betrays</sup> shows a want of balance. May I in this connection,  
say a word about the immorality of using 'suggestion' as an  
educational instrument. Of course you can use 'suggestion'  
& influence in such a way as to make a child dream, &  
good & very good of you personally. The mischief is that when  
you are done with him, he will go about the world ~~to the end~~  
of his days looking for suggestion, laying himself open to  
suggestion. He will have no will-power <sup>to resist</sup> will be incapable of  
self-government & self-direction, all because in his early  
years persons followed the line of least resistance &  
brought him upon an 'Suggestion'. But I know I need not  
warn you <sup>of</sup> this danger. Home Education are always given  
& almost bound ~~to~~ in their dealings with children. They <sup>should</sup> bid  
~~them~~ <sup>rather than</sup> heedless are quite simple in this way.

Another difficulty in your path will be that most questions  
have become party questions. I do not wish to give you a  
council of perfection but, for my own part, I feel that an

educator I may not be a partisan, that is, may not take up any  
side so exclusively as to be ~~prejudiced~~ prejudiced against or  
bitter towards those on the other side. The question of politics will  
not be forgotten. Most parents think it their right to pass their  
own views on to their children. These views I have no doubt you will  
treat with the most serious respect. But you will also remember that  
children are by nature free partisans, & you will best serve them  
both by showing them good reason for the faith that is in them & by  
giving them a fair presentation of the other side, <sup>by letting them know</sup> that in England  
we think that it is best for both the <sup>main</sup> parties to have the  
government of the State in turn so that the <sup>whole</sup> country may have the  
full benefit of the wise opinions & the wise men on both sides.  
But <sup>requisite</sup> to do this requires knowledge, & I commend to you careful  
reading such works on social problems as may come in your  
way. In your <sup>teaching</sup> reading of history you will have occasion to bring  
the past to bear on the present & you will notice that the books  
for the various classes are arranged with a view to this practical  
sort of teaching. I rather think your aim should be, not to give your  
children ready-made opinions on this side or that, but to secure  
their intelligent interest in a wide range of reading designed to  
make them think. In this way they will by slow degrees, &  
unconsciously, <sup>form</sup> <sup>for themselves</sup> arrive at just opinions. There is rather an  
<sup>amusing</sup> small boy in Punch just now who plays havoc with  
his father's opinions, in a destructive way. Little Arthur

Just now,  
a day or two  
ago, I saw  
the report  
of the Poor  
Law Commission  
which you  
would give  
you much  
material for  
thought &  
for discussion  
with your  
pupils.



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Longfellow, children do reflect & it is well to give  
main abundant materials.  
Guide to Knowledge is worth reading. for its understanding

IP Aug The main advantage of a source in the mountains is that a  
stream comes down with a certain impetuous impetus, movement,  
go, & this movement & brightness I believe you carry into all your  
work whether in the schoolroom, at table, at play, or in the  
fields. But don't take it for granted. There is nothing easier  
than to stagnate, or it is possible to stagnate unconsciously.  
In the old days the church of the land used to recognize seven  
deadly sins, one of these was Sloth. We may <sup>do</sup> well be on our  
guard against this forgotten sin because I believe it is one  
which specially besets teachers. They fall into a certain routine  
& the mere habit of doing things in a firm way carries conviction.  
We know that because we do it so that is the right way to do  
it, we get into ways of intellectual sluggishness. One particular  
way of teaching has its own temptations. Just because our  
principle is. <sup>rather than the teacher</sup> Let the children, shall do the work, we may be  
tempted to let by or see them do it, forgetting that it is our  
part to give impetus to their thought, not to much take, but  
to give alertness of mind, ready sympathy & thorough knowledge  
of the subject. The child who admires a fine action should be  
able to look up & see that you also are admiring; where he  
disapproves, he should see that you are with him or that you can  
show him the wrong. This constant out-going of mind & heart,  
rather in an attitude towards the subject were our teaching



I tried out why it is best to do this rather than the other.  
 But, because you are pioneers, in bringing the before the world  
 principles of education, the success of which you demonstrate very  
 fully in your ~~very~~ good faithful work, for this very reason it is  
 necessary that you should keep your principles well in view & be  
 always ready to show the reason for <sup>your particular theory of practice</sup> the faith that is in you.  
 But this is <sup>by no means</sup> your professional inspiration. I think you do not  
 need that I should say a word of the wider, fuller, inspiration to  
 be derived from great books, great art, from great pictures,  
 from the talk of those who think greatly, from continual converse  
 with nature & above all, from the direct inspiration of the Divine  
 Divine Spirit who openeth our ears & enlighteneth our minds.  
 We think of your work with great joy & thankfulness for we  
 you have our living epistle <sup>read of all men</sup> take up each one of you stand up  
 only for the whole College but for the whole of the Parents' Union?  
 That is how you are known & read of all men. You failings are not  
 regarded as yours, but as those of the body to which you belong.  
 But it is <sup>not</sup> by <sup>your</sup> feelings you are known: it is by <sup>your</sup> <sup>personal</sup> <sup>excellence</sup>  
 excellences. People write to us for goodness, saying that other  
 mistresses have accomplishments but you have character & you  
 know how to train character, <sup>kindness</sup>, I think no body else has  
 most Mason & Joyce with members then we have ~~by~~ <sup>repiece</sup> in you.  
 May you go on & prosper "giving us offence in anything that the  
 ministry" (our particular ministry of education) "be not blamed:



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but in all things approving ourselves ..... by kindness, by  
knowledge, by long-suffering, by kindness, by the love of each, by  
love unfeigned, by the word of truth, by the power of God, by the armor  
of righteousness on the right hand & on the left."

I am always, dear friends,

yours faithfully & affectionately

Charles H. Johnson

What does the War mean to Us?

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15. 11 1914

Like the quenda of Job, we sit dumb & silent  
in the presence of this vast calamity,  
or the welcome assurance conveyed  
in above (black-bordered) <sup>paper</sup> that words many  
of some avail encourage me in a project  
that formed - to invite members of the P.M.U.  
at home & possibly even of the family, to give  
us all the benefit of such thoughts as may  
occur to them from time to time in however  
fragmentary form.

We hear the Divine demand, - "Can ye not  
discern the signs of the times?" And we try, looking  
more deeply than ever we have thought before:  
perhaps this is one of the signs; we are ~~at~~ aware  
that here are problems vital to us which each  
must think out for himself; we may not  
allow ourselves to come out of this awful  
experience the same manner of men &  
women that we were before the end of July last.  
The experience itself will not change us; no  
sort of experience necessarily does so; it is the  
thoughts which we think that have the power to make  
us other than we are, & it is those that do not  
fail to go to the front are called upon to help  
forward with our thoughts the pressing purposes of the

Great War.

Life, every body's life, every creature's life, has for several decades been becoming increasingly precious to us; the thought of suffering is unendurable, we would away with discomfort & hardship, make every man's life smooth & as free from chance, as we say, of a good life. Then suddenly, <sup>unintended</sup> ~~premeditated~~, upon this tender & delicate frame <sup>of man</sup> ~~of mind~~, bursts an awful brutal overwhelming war, like the spring of a tiger on a child playing on the edge of a jungle. Consternation seizes us, we feel that we have lost centuries of progress. But we are plunged out of high civilization into ~~medieval~~ <sup>medieval</sup> barbarism. Day and night, like one who has been stunned, we open our eyes - every thing looks new, not only our sons & brothers but most of the people we know, turn out to be heroes, (who could read without a thrill that tale of the small patrol boat which deliberately ran into a mine in the Baltic to save the ~~fleet~~ <sup>crusader</sup> ship which was too close to be ~~stopped~~ in any other way?) Mothers & wives (is not theirs the worst part of the adventure?) are heroines all; everybody is generous, most



persons are just; the Government steers us through the crisis with astonishing wisdom; cheerfulness & good temper prevail at the front; friends & allies rally round us; we are anxious, but not afraid, because, if there is not Peace upon earth, Hope, & radiant presence is in our midst.

Somewhat, our outlook has changed; we think ~~so long~~ <sup>less</sup> in terms of carnage, butchery, bloodshed of wrecked homes & burning churches; War means more than these things, & perceiving we are purged by pity & sternness, we too are kindled to heroism & are prepared to give what the War demands & accept what shall come. We are in a new attitude of mind, & presently we begin to wonder whether war is entirely a carnal & devilish agent: half-forgotten words come back to us; He that <sup>saves</sup> ~~loves~~ his life shall lose it - & he that loveth his life - shall save it. What if our boasted civilisation were a world saving of our life, & if now, we are put in the way losing our life, national & individual, in order that we may save it? What if War were a spiritual revelation to us manifesting



well believe that Her is bringing him too, spiritual  
 resolutions, & certainly we know that his  
 patriotism is ever more passionate than our  
 own. But when we consider the Call, for which  
 we fight, the Allies may surely thank God  
 & take courage. We did not desire war; we made  
 every honorable effort to avoid it; when at  
 last we declared war, it was not for national  
 aggrandisement nor even for national defence,  
 but purely for the recovery of the national rights  
 of a lesser nation which had suffered an  
 infamous treatment. Therefore, 'God defend  
 the right' is the motto on every man's invisible  
 shield; therefore, our men are gay in the  
 trenches, invulnerable under attack, that feel  
 in honorable purpose never to lay down  
 arms till the lamb shall lie down with the  
 lion & the people of the most defenceless nation  
 shall rest safe in the land, because, not only  
 a great nation, an ally of great renown  
 has been conquered, but because the Hind  
 Dog of Militarism has been expelled  
 from the Chancelleries of Europe.



So far, we have everything in our favour; a  
noble Cause, a steadfast purpose, a noble  
pity, & a worthy Rebelliousness: but we must  
warn ourselves diligently from hour to  
hour lest by arrogances of ours we give sanction  
to any hymn of hate, lest by any pusillanimity  
we raise false hopes that we shall yield at  
last, & also, lest we fail to forgive our enemy.

This most binding of Christian precepts  
is trying to tender consciences, especially  
to those of children for how can we forgive  
the enemy whom it is our business to  
slay? Again we must try to discern the  
signs of the times, but before we examine ourselves  
concerning the enemy it may be as well to ask  
ourselves <sup>in the first place</sup> what the Divine forgiveness connotes;  
in our loose way of talking & thinking we  
assume that it means letting an offender  
off a ~~and~~ <sup>without</sup> punishment, but if we  
look into our own lives we shall know that we  
have been forgiven a thousand times, are forgiven  
twenty times a day, but that the forgiveness as yet  
is a state of mind, but never a relief from the  
natural punishment of our offences. <sup>Presently</sup> ~~Perhaps~~  
we have no right in forgiving a child to let  
him off the deprivation due for his offences, anyway

Is it possible that what appears to be the indiscriminate death of multitudes is more a matter in the sight of God, because man also is a spirit - the change between here & hereafter is much less momentous than we suppose? That fair matter, exceeding we know by the records of the lips of compassion; but ~~before~~ the poignancy of sorrows we know because Jesus wept, but perhaps we heard our hearts more than we needed by regarding wholesale slaughter as an ultimate disaster to the fallen, why taking his claim in the wars as it was, forgetting that the Divine dealings are with individuals as well as with nations.

Is relation to the question of Germany & the Cause of the which he takes the field. In the first place, Germany was the aggressor, & a war of aggression is on a different footing from a war of self defence, of conservation. It is a war of aggression, ~~motivated~~ by the assumption that it is the will of God that Germany should be "über alles". It is a war of ruthless depredation, excused as in the most ancient of all wars, -

"Loop de the friend, & with necessity,

The tyrant's plea, excused his devilish deeds!"

It is a war of carefully stimulated hate, whereas

we have little ill will to the fact that we are ready  
to acclaim generously any gallant deed though it  
may suffer by it. It is a war in which the people  
are fed upon a daily ration of lies & the  
newspapers lend themselves to this odious &  
infamous service. That it is a war of  
'attritions' of sacreligious & unhuman  
proceedings, goes without saying, once granted  
the points we have already enumerated, & we  
wonder if any of the spiritual influences liberated  
by a righteous war can find place to play  
in a war which seems to us essentially un-  
righteous; but, "the thoughts of God are broader than  
the measures of man's mind."

At this point we are met by the most  
puzzling of all the problems forced upon us  
by the war. We have all known <sup>how</sup> close & firm  
many of us have delighted in Germany, have  
believed that we knew the country & the people  
through ~~thoughts~~ & the horrid outbreak of  
hostilities during those few disastrous days  
came upon us with a shock that made the  
world seem an unfamiliar place, an unaccustomed  
planet! What are the antecedents of the  
transformation of a nation of friendly folk  
not only into enemies, but enemies all of whose  
thoughts & motives are repellent to us?



This is an inquiry of enormous importance, not only as a matter of intellectual curiosity but because such an inquiry may result in the setting up of a few 'Dangers' signals for ourselves. When Germany has fallen, are we safe? If we are, we are ready, we are aware that - nations & general world movements originate at somebody's desk, in somebody's brain. We English like to think about anybody's thought; we are practical & believe the philosophy is to be evaded, while our concern is with the things we have to do. But let us consider, a thinking man, one Machiavelli, made a great empire & a great religion; a thinking solitary made the Crusades, a thinking monk made the Reformation, Descartes, Rousseau, a few thinking men made the French Revolution, Fichte & a few others effected the restoration of Prussia, John Stuart Mill & later Darwin have forever influenced <sup>the thought</sup> ~~continental~~ life for several generations. There is no getting rid of the philosophers & their theories - inform & guide us without intention on our part.

Now Germany has, for several decades been feeding at the breast of a new philosophy, the definitely & consciously anti-Christian philosophy of the Upper Manor - We have contented ourselves with laughing & a little at Nietzsche



His treacherous Government has to contend. We have long known, for example, that the Austro-Hungarian Press is in the hands of Jews, that Rudolph Reith is commonly known as Judah Reith - that there is in fact an invidious power between the Government & the people, that we find the Jewish question sympathetically examined & the potentiality of the German Jews for good & for evil administered with scrupulous care.

But the list of subjects we should be acquainted with & of important books which we should read to form a just judgment concerning the several countries engaged in the war, is a long one; to read a little well is better than to read much superficially, but of this I think we who are not at the point of death well assured, our duty is threefold - to work, to read & to pray, of the three work is of the least importance, we must read & know. We must not our reading be confined to the newspapers; perhaps only now & then for weeks have been dependent upon the German press for news of the war, can you so a just conception of what we owe to the sincerity, integrity, profound but controlled patriotism & the magnanimity of our English newspapers, nevertheless, what we need is not the ready-made conclusions of the best of all possible newspapers, but raw material out of which to draw our own conclusions.

One more point, the East, shall venture upon, let



no lessens of the enormous risks attending  
the idea here. People are delighted at the  
ease with which a new nation catches on.  
(Every body runs about to report it to everybody else)  
by life becomes a burden because  
of the innumerable facts about food &  
drink, physics, politics & religion which  
hinders our acquaintances from doing as  
others do. But when a single idea becomes a  
national obsession it is able to lead a nation  
say ourselves, into such another "tragic &  
pathetic adventure" as that on which Germany  
is out upon at this moment. There is no  
safety for ourselves or for the children to come  
after us but in a liberal education which  
shall enable us to look broadly & magnanimously  
& patriotically at the subtle questions of national  
& international policy. The persons who have  
had such an education may not be able to  
go with the colours but they cannot <sup>avoid</sup> ~~help~~  
influencing public opinion, in the last  
resort the great decisions of a nation rest  
upon public opinion. # P.T.D.

✓ [My detention in Germany until the end of Sept.  
accounts for the late appearance of this article. I may  
offer my warm thanks to many members of the  
public who gave thought & prayers to two "Prisoners of  
War" during the last war. C.M.]

A final point: Pennock had come verses the other day in which ~~simply~~ the Kaiser is made to assert that - "~~And~~ <sup>simply</sup> I believe what I choose."

In two or three generations, the thought of Germany has been, not constructive, but critical, and criticism has in it something of the collector's mania; one point-of-attack leads to another, & that to another, until there is an uneasy sense that there is little left to believe. The Germans are by nature a deeply religious people, but the time has come when the unspoken creed of many is, "I believe what I choose." Hence ~~certain~~ <sup>certain</sup> ~~exalted~~ utterances which strike us as blasphemous but which are received by an enthusiastic people as evidences of an exalted piety.

Are we in no danger from this case? Has not the time come for us also when 'Bible Study' means rather scholarly criticism of the text than an humble endeavor to interpret sayings is little obvious that the wisdom of the ages has as yet done little to elucidate their meaning? If & where this is the case, the way may be the means of

opening our eyes; it was remarked in the Times the other day that the War has made us a praying people, may it also send us more to the Bible to find therein an inexhaustible philosophy of life fit for all our occasions, & that the whole leaves are for the healing of the nations!

Thus we school ourselves & occupy ourselves as we must; but the poignant horror & sorrow of the War remains with us, & we can only say with Keble,

"Only since our souls will shrink  
At the touch of natural grief,  
When our earthly loved ones sink,  
Lend us, Lord, Thy sure relief;  
Patient hearts their pains to see,  
And thy grace, to follow Thee."

Wm. G. Holt



22p15pneu56

us ourselves are not let off: in cases when  
we are used as instruments of chastisement our  
business is less with the acts which fall to our  
share inevitably than with the feelings we cherish.  
As things we allow ourselves to say, we must  
recognize that it is possible to forgive; yes, and  
pray for the offender whom we are <sup>would order</sup> to punish.  
In the next place, we must face the  
repellent idea of slaughter: many passages  
drawn from the Old Testament became  
of the chronicles of wholesale slaughters  
it contains, wrought by the will or by  
the hand of God. Wholesale slaughter continues  
whether by battle, pestilence, fire or flood;  
but we seem to think that it makes things  
easier to call these things casualties.  
Now we like to think that the God of Battles  
is with us, indeed, without such faith we  
should hardly have courage to go on. But  
White Knight-our foes with the Russian army  
is, we believe on our side too. But how are we  
to reconcile the presence of God with such  
blood-curdling ideas as carnage, slaughter, etc.

necessary, & England must be got out of  
the way, / an easy task for her power & position  
are formidable & in no way deserved. All  
this is demonstrated in the brilliant essay  
on Treitschke, & then, in natural sequence  
comes Bernhard's apt prophetic of  
the Wärsche Krieg - No wonder the latter  
threw contempt on Peace Societies & Conferences!  
All sane persons desire Peace when a  
stronger desire does not intervene: but  
given a desire for Empire there is no room  
in the national mind to entertain any wish  
for Peace. It is not by crying 'Peace! Peace!  
that peace will be secured but by removing  
the forces opposed to peace, that is, by War.  
'I came not to send peace but a sword.'  
is our Lord's word; & in this mysterious  
inevitable war perhaps we may believe that  
we are using the sword according to His will,  
for there are worse evils than war & bloodshed  
& can a man die better than in the country's  
service, & is there any assuaging of a woman's  
sorrow equal to that of knowing that the  
beloved one has died a hero's death?

Lifting the wheat from the chaff, perceiving <sup>that</sup> ~~anyway~~ <sup>that</sup> he was a genius, ~~and a philosophy~~ but like some other men of genius, not quite sane; but Germany has greedily imbibed a philosophy acceptable to the material man; every German finds in himself the right to dominate, & the Superman as far as man is, this mental attitude has been rendered tolerable only by his material grandeur & good nature. But Treitschke interprets & exceeds Nietzsche, & extends the doctrine of the super-man to the super-nation, produces a philosophic scheme of thought & action the vital principle of which is, *Druckland über alles*. Now there is an outlet for all that is noble in the German character; & none may have some material diffidence about pushing himself with a place in the sun, but his country, the beloved Fatherland, what shall he allowed to stand in ~~the way~~ <sup>its way</sup>? It may be true that a man shall not remove his neighbour's landmarks, but a nation emphatically may & must ignore all boundaries that stand in the way of its progress. A military expert, General.

Writers are also troubled <sup>inspired by his new philosophy</sup> ~~frantically~~ working up to the justification of "deliberately incurred wars."

\* Letter to B

Trs. by



Everyone, who has not done so already, should read a work admirably argued upon an unsterilized premise & therefore arriving at a fallacious <sup>but conclusive</sup> conclusion. The Right to make War (without provocation) is argued in the first chapter. The Duty to make War, with the object of national Hypocrisy & Domination, is the theme of the second. The chapter on Germany's Historical Mission is surprising & illuminating! What, that on 'The Army & Popular Education' should give us to think furiously. Here are a few sentences that one might do well to ponder. (see page)

The author's complaint is that education as pursued in Germany leads to a lack of intellect which is fatal to success in the Army; but Germany, & we, following blindly in her wake, are carrying ourselves out for a still more wretched education. Each every youth is to be qualified for his future trade or profession & for nothing else. If the War should include us in a technical school & a humanistic education <sup>which</sup> ~~which~~ should train that every young person has a fairly well gamelining with history & literature & with the Bible, why, the cost both in money & the lives of men might be cheerfully paid. So much would be our gain.

But to understand Bernhard one should go back to Professor Coen's extraordinarily interesting 9-9-  
Call, etc.

What is Germany's mission as set forth by  
his soldiers? ~~Strip~~. (Lepp 417)

Handed on the wounds of a friend & Prof. Dahl  
knips a strong indictment against us - Here, to  
say, is Germany, a great nation, with a great  
complex & history, a great literature, a great philosophy  
& great a purposeful aims, & we concern  
ourselves hardly at all with her aims, with  
her past or with her present. This indifference  
of ours is intolerable. Have we forgotten the Holy  
Roman Empire? The inclination for enquiry is more  
ancient, more deeply rooted in Germany than  
in ourselves and - he closed his eye, therefore  
(p. 13) In a masterly & vivid sketch of some  
300 years of German history, the author  
shows how hatred & contempt of England has been  
inwrought ~~as it was~~ into every development  
underlies every purpose, until Treitschke  
arrives (a late contemporary of Carlyle) & fills the  
biggest hall in Berlin with students, soldiers,  
diplomats, even the fashionable world, all com-  
ing to be guided by his enthusiasm for history informed  
by his theory of history - that is, the way in  
which God is working in history, to what end?  
Towards the magnification of Germany - that she  
shall become the great world empire, to make room  
for which, wars must be undertaken, proceeding

To old Students I have been deeply  
 touched by the great concern some of  
 you have shown about my welfare & Mrs.  
 Kibben's showing our detention in Germany.  
 I like to think that your thoughts & prayers  
 did us good service. About Miss Parker's  
 exertions I find it difficult to speak;  
 the Foreign Office learned to know her very  
 well, & by her living labours, one channel  
 of communication after another was opened up.  
 Holland, Her letter to his letter, not properly  
 interested the President of the United States in our  
 behalf. Anyway, the American Vice Consul at Frankfurt  
 was especially kind & helpful. Miss Parker's  
~~work~~ was unflagging in efforts the happy  
 result of which was that we were at home by the  
 end of September.  
 I mention no Miss connections in  
 Germany of friends who were not old Students?  
 Of course the Hon. Mrs. Franklin stands out amongst  
 them; she wrote to Lady Aberdeen, & this & calling her  
 Aberdeen telegraphed to Washington with the result that  
 the following message was sent to the Ambassador of  
 the United States at Berlin:

"which resulted in a Special Permit  
 of which we were not able to avail ourselves immediately  
 as I could not recover my passport which was in  
 the hands of the Police. However, we were able



